

CATHOLIC ACTION

Vol. XXXIV, No. 3



March, 1952

Catholic Unity for American Christians

Rev. Ignatius Smith, O.P.

CONGRESS AND IMMIGRATION

YOUTH AND THE COMMUNITY

GOOD NEWS FROM THE PORTS

Our Bishops Speak

Reawakening of the Christian World

A NATIONAL MONTHLY PUBLISHED BY THE
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Our Bishops Speak

It is a privilege to bring our readers the following interesting evaluation of the new book **OUR BISHOPS SPEAK**, written by Very Rev. Raphael M. Huber, O.F. Conv., S.T.D., associate professor of Church History at the Catholic University of America, Washington, D.C., and editor of the volume.

ACCORDING to Sacred Scriptures (Matt. 28:19) Bishops are charged by a divine command to preach the word of God in the Church over which by the Holy Spirit they have been appointed to rule (Acts 20:28). As a body, in General Council assembled, or otherwise dispersed throughout the world, but in spirit united with their head, the Holy Father, they are the infallible mouthpiece of God in matters pertaining to faith and morals. But even when not called upon to pronounce definitions of an infallible character, Bishops form the ordinary magisterium of the Church whereby the faithful in their respective dioceses are to be taught and instructed in matters pertaining to religion, and Christian doctrine (Council of Trent. Sess. XXIV, *De Reform. Chapter IV*). In this sublime work they are assisted by the parish priests "and by others appointed by them." (C. of Trent, *ibid.*). This divine and ecclesiastical injunction to teach and to preach in virtue of their very office is forcibly brought out in the rite of their consecration. Handing to the newly consecrated bishop the Book of the Gospels, the consecrating prelate says to him: "Receive the Gospel and go preach to the people committed to thee."

Ever mindful of this sacred trust, the Bishops of the United States of America have felt it their bounden duty and privilege, as well in their individual dioceses, as in councils or conferences assembled, to give in episcopal and national pastorals, or annual statements, to the Catholic people and to the citizens of the U.S.A. directives or suggestions in matters of religious or civil moment, especially in the latter

category if there were a question of civil rights, legislation, or practices in which the divine law or Christian morality was involved.

Thus, from the very beginning of the Catholic Church in these United States, as an hierarchical body, begun in 1789 with the appointment of the Rt. Rev. John Carroll as the first Bishop (and since 1808, as the first Archbishop) of Baltimore, the Bishops felt the need of convening ever so often to deliberate in council assembled on matters of grave importance to the nation at large, and to the Church in particular. In the early history of the Catholic Church in America it was the great Bishop of Charleston, John England (1786-1842), who above all others saw the need of national assemblies. Seven times, united under the Archbishop of Baltimore, the Bishops met in provincial councils. After new archdioceses had been established by Rome, the Bishops met on three distinctive occasions at Baltimore in plenary councils. The proceedings of the councils, and the national pastorals published on these occasions, have been ably delineated and published by the late Monsignor Peter Guilday, professor of American Church History at the Catholic University of America.

After the Third Plenary Council of Baltimore (1884) it was not until 1919, following the crisis of World War I, that the Bishops of the United States felt the need of coming together again to deliberate in a body on the great religious and national questions affecting the Church and the country. To meet the emergencies resulting from the great conflict, the Bishops had formed in April of 1917 the "National

Catholic War Council." On the battle fields they met the problems affecting our soldiers through the formation of the Military Ordinariate, whereas on the home front they did everything possible to alleviate the evils of war through provisions of every description for the relief of suffering, exchange of prisoners, and vigilance over national legislation. In 1919 Cardinal Gibbons celebrated the fiftieth anniversary of his consecration as a bishop. To mark this anniversary befittingly the Holy See sent as its Delegate Archbishop Ceretti to grace the occasion. After the ceremony at Mount St. Sepulchre, Washington, D. C., the Bishops met to hear the message of the Holy Father. On that occasion the Prelates present heard Archbishop Ceretti say that "His Holiness looked to them to initiate and to plan courageously in order to counteract the evils of the times following a World War, and also to build constructively for the future of the Church." (p. xvii) That memorable day, February 20, 1919, according to the late Archbishop John T. McNicholas, O.P., of Cincinnati, is really the birthday of the National Catholic Welfare Council. Less than two months after the return of Archbishop Ceretti to Rome, Pope Benedict XV in an epochal letter *Communes*, dated April 10, 1919, cordially approved the resolve of the Bishops to meet annually to discuss matters of import for the welfare of both Church and country. On September 24, 1919, ninety-two Bishops took part in the first meeting of the National Catholic Welfare Council. The result of their deliberations was the first Pastoral Letter of 1919 under date of September 26, (pp. 3-65 *Our Bishops Speak*) sent out to the Church of the United States under the signature of the immortal James Cardinal Gibbons. Since then thirteen other national pastorals or annual statements of the Bishops of the United States have been published (pp. 66-169).

When World War I was over, the name of the "National Catholic War Council" was first changed to that of "National Catholic Welfare Council;" but later (July 4, 1922) to that of "National Catholic Welfare Conference," due to the fact that the word "council" seemed to connote canonical jurisdiction, which the Bishops prudently sought to avoid. They meet annually not in "council" to legislate for the whole episcopate, but in "conference" to deliberate and suggest. The fruits of their mutual deliberations are given to the world not exactly in the form of "pastoral letters"—as of a Bishop or Shepherd of his flock—but rather in the form of "statements" as an expression of corporate opinion duly subscribed by all. Furthermore, these annual statements are intended not only for the instruction and exhortation of the faithful, but also for national and world consumption, even by those outside the Church.

And yet, although the Bishops thus annually assembled in mutual conferences cannot legislate, their statements "do enjoy the dignity of a collective magisterium of the Church in the United States and as such

deserve serious consideration. Our Bishops are the mouthpiece of all Catholic Americans subject to their individual jurisdiction; hence the title *Our Bishops Speak*" (p. xxii). The Bishops voice their sentiments either on the occasion of their annual meetings, usually held at the Catholic University in the fall of the year; or through the Episcopal Administrative Board of the Conference, or through special committees appointed by the Board. The book (*Our Bishops Speak*) thus naturally falls into two parts, the first of which is divided into three sections: Section A: Annual Statements of the Bishops (1919-1951)—fourteen in all; Section B: Resolutions and Letters of the Hierarchy sent to Individuals (five documents); and Section C: Resolutions and Statements of the Hierarchy of the United States issued through Episcopal Committees on Various Topics (33 documents). Part II contains thirty documents or statements of the Administrative Board of the N.C.W.C., some of which have never been published before. In an Appendix is given a list of the Administrative Board Members: 1918-1950. A good workable index completes the volume.

This marks the first time since the beginning of the N.C.W.C. that all the statements issued either by the Administrative Board or by the Bishops in conference assembled have ever been brought together in a single book.

Among the events and topics which the Hierarchy discussed and as such are recorded in the volume are social reconstruction, the problems of international peace following both world wars, universal disarmament, the depression crisis of the 1930's and unemployment, communism, the right of workers to organize, industrial and social peace, federal aid to education, secularism, Catholic Action, Christian family life, the child, and immorality or corruption in public life. The Bishops also released statements condemning such evils as divorce, birth control, indecent literature and immoral films; they scored religious persecutions as they arose in the Soviet Union, Mexico, Spain and the countries under the Red domination. They consoled the Bishops of Germany, Ireland, Spain, Poland and Mexico and pledged them assistance and prayers where human aid faltered. They promoted seminary education in the U.S.A. to rehabilitate the depleted ranks of the clergy in the "country south of the border."

In the preface, His Excellency, Archbishop Francis P. Keough, of Baltimore, calls the book an "inspiring record of Catholic thinking, writing and leadership during a dramatic and challenging period of American history" (p. v). The main credit for the work must be given to the late Archbishop McNicholas of Cincinnati, the Episcopal Chairman of the Executive Board at the time of his death (April 22, 1950). It was he who originally conceived the idea and indeed collected most of the documents. Incapacitated, however, by his last illness, the Archbishop sent his collection of material to the Rt. Rev. Monsignor Howard

J. Carroll, general secretary of the N.C.W.C., who in turn requested the writer to edit the work. Through the helpful advice and cooperation of Msgr. Paul Tanner, assistant secretary general of the N.C.W.C., and an able corps of N.C.W.C. secretaries, the work, after having been documented throughout and embellished with relevant footnotes and cross references, has now been made available to the reading public through the Bruce Publishing Co. of Milwaukee.

It is the firm conviction of the author of this article that the book will not only form a valuable asset, and even necessity to every library, but also contribute materially towards a deeper appreciation and wider evaluation of what our Bishops mean not only in their individual dioceses, as pastors over their flocks, but also to the Church in the United States taken as a whole and to the Nation at large. Their annual State-

ments are now looked forward to as directives and sources of guidance in grave problems of the country not only by Catholic leaders, but also by non-Catholic educators, statesmen and clergymen. Any student not having had the opportunity of a college education in Catholic doctrine, social studies and world history would do well to read this book. At the end of its perusal he will have gained, practically speaking, the equivalent of an education denied him, by force of circumstances, in a higher Catholic institution of learning. He will have acquired the knowledge requisite for an AB degree, even though he be deprived of a corresponding diploma.

Favorable reviews so far accorded the book presage for it a large sale throughout the Americas, and even Europe, for the matter covered by the eighty-two documents is really international.

Calendar of Scheduled Catholic Meetings and Events

March, 1952

15-16—THIRD ORDER SECULAR OF OUR LADY OF MOUNT CARMEL—annual convention, New Orleans, La.
19—SOLEMN CONSECRATION OF THE MOST REV. JOSEPH M. MCSHEA as Titular Bishop of Nina and Auxiliary Bishop of Philadelphia, in Philadelphia.
24-26—NATIONAL CATHOLIC CONFERENCE ON FAMILY LIFE—annual national meeting, Columbus, Ohio.
25—SOLEMN CONSECRATION OF THE MOST REV. LAMBERT A. HOCH as Bishop of Bismarck, in Sioux Falls, South Dakota. Installation in the Cathedral of the Holy Spirit, Bismarck, will be April 2.

April, 1952

13-14—JESUIT EDUCATIONAL ASSOCIATION—annual meeting, Kansas City, Mo.
15-16—AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION—26th annual meeting, Cleveland, Ohio.
15-18—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—49th annual convention, Kansas City, Mo.
19-20—NATIONAL COUNCIL OF CATHOLIC MEN—annual meeting, Toledo, O.

May, 1952

1-4—NATIONAL COUNCIL OF CATHOLIC NURSES—6th biennial convention, Cleveland, Ohio.
2-4—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Baltimore, Durham, N. Car.
11-13—CHRIST CHILD SOCIETY—biennial convention, Washington, D. C.

June, 1952

4-7—CATHOLIC PRESS ASSOCIATION—annual convention, Reno, Nev.
*6-8—NATIONAL CATHOLIC LAYMEN'S RETREAT CONFERENCE—14th biennial national convention, Pittsburgh, Pa.
July, 1952
6-10—KNIGHTS OF ST. JOHN AND SUPREME LADIES' AUXILIARY—supreme convention, Indianapolis, Ind.
August, 1952
11-16—DAUGHTERS OF ISABELLA—biennial national convention of the National Circle, Toronto, Ontario, Canada.
16-20—CATHOLIC CENTRAL VEREIN OF AMERICA AND NATIONAL CATHOLIC WOMEN'S UNION—national conventions, St. Louis, Mo.
19-21—KNIGHTS OF COLUMBUS—supreme convention, Los Angeles, Calif.
19-24—INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE—19th convention, New York City.
21-24—CATHOLIC STUDENTS' MISSION CRUSADE—15th national convention, Notre Dame, Ind.

September, 1952

20-24—NATIONAL COUNCIL OF CATHOLIC WOMEN—26th national meeting, Seattle, Washington.

October, 1952

7-9—NATIONAL CATHOLIC CEMETERY CONFERENCE—annual meeting, Chicago, Ill.
17-21—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, Saginaw, Michigan.
28-30—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of San Antonio, Corpus Christi, Texas.

November, 1952

7-9—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of New Orleans, New Orleans, La.

* It is regretted that this meeting was inadvertently carried in earlier issues of CATHOLIC ACTION as taking place in Chicago, Ill. A national board meeting of the Retreat Conference will be held in Chicago on April 4. The national convention will be in Pittsburgh, Pa.

Catholic Unity For American Christians

Rev. Ignatius Smith, O.P.

The following paper was part of the series of discussions given at the Catholic University of America during the 1952 Chair of Unity Octave, conducted as usual from January 18, Feast of St. Peter's Chair at Rome, to January 25, Feast of the Conversion of St. Paul.

TONIGHT, in this chair of Unity Octave, our invitation to unite with the Catholic Church is extended to all American Christians. To this invitation is added our heartfelt and constant prayers for the attainment of this Christ-like unity. In extending this invitation and in praying for Catholic unity among American Christians we have in mind especially those in the United States—fifty millions of Protestants and a million and a quarter members of the Eastern Orthodox churches. They constitute a vast and important part of our American citizenry and they include the hundreds of Protestant Christian sects and also the Greek and Russian Orthodox communions. They vary widely in their understanding of the personality of Christ but they accept Jesus as their leader in some way or other. For all them we pray and to all of them we extend the invitation to unite with the Catholic Church in its complete acceptance of the Master.

Our motives for desiring unity with the Catholic Church are strictly honorable because they are Christ-like. For unity among those who accepted Him, our Blessed Master prayed with moving fervor. "Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we also are . . . and not only for them do I pray, but for them also who through their word shall believe in me; that they all may be one, as thou Father in me and I in thee; that they may also be one in us, that the world may believe that thou hast sent me." (Jno. 17/11, 20, 21). We would not be Christlike, we would not be real Christians unless we hoped, prayed and worked for unity among ourselves and unity with the omnipotent Christ through the accomplishment of His divine purposes.

It is clear that Jesus did not intend His followers should be a loosely associated group of enthusiasts. He wanted them to be organized under one head to whom He gave divine authority to teach and govern. This organization which we call the Church was established by Christ so that definite and divine objectives might be gained through the unity of Christians. These objectives, attainable only through unity, were to produce happiness and progress among all nations here and eternal happiness for all men hereafter. These objectives were the following. First, the

Church must preserve and disseminate all the divine teaching of Jesus without alteration or diminishment. Second, the Church must preserve and teach without revision or decrease all the moral code preached by Christ for human happiness and social order. Third, the Church must preserve and administer all the sacraments instituted by our Lord, without neglect or repudiation of any one of the seven. Fourth, the Church must preserve its own divine organization, discipline and worship against all opposition, and, with the divine help of the Holy Spirit complete the mission of Jesus and defend the rights of God in human society until the end of time.

The more rapid and more complete fulfillment of these purposes, fastened upon His Church and His followers in Christianity by Jesus, is the honorable and Christlike reason why we solicit American Christians to unite with the Catholic Church. We are not concerned so much about numerical increase of our membership or about the widening of our power as we are concerned about the Kingdom of God on earth and the universal acceptance by Christians in this nation of everything held sacred by Christ.

We have another honorable motive in working and praying for unity aside from the facts that Jesus wishes it and the completion of His mission is impossible without it. I refer to our desire to have our fellow American Christians outside the Catholic Church share in the great personal advantages of union with us in the complete Christianity which we have saved for them and which is ready for them now.

The divine Jesus did nothing useless and nothing without purpose. He gave us our beneficent endowments of doctrine, moral teaching, sacraments, church and authoritative direction because He knew that humanity would need all these instruments of happiness. Many American Christians are seeking happiness, and unsuccessfully, without the helps offered to them by Jesus. They have been robbed of many of the consolatory truths, of many of the heartening sacraments, of much of the moral direction, of most of the inerrant leadership which they need, which Christ gave, which our Catholic Church has preserved, which we Catholics enjoy. We want to share these endowments and consolations with the millions upon mil-

lions of sincere non-Catholic Christians who are searching for happiness. We pray that Jesus will guide them into the one true fold. There they will find total satisfaction for the deepest and loftiest hunger for God which the creator has placed in their minds and hearts.

If our motives for desiring unity are noble the conditions by which unity can be achieved are reasonable. Let me state some of them briefly. But keep in mind that we are praying and working for something more than social unity, something deeper than amicable understanding and the elimination of prejudice, something more than common cooperation for humanitarian betterment and social progress. All of these are important accomplishments when they are achieved without surrender or principle or disdain of the rights of God. But we are working and praying for a religious unity, a Catholic unity in which the various branches of non-Catholic Christianity in America will unite with the Catholic Church in common belief, common behavior, common worship. The conditions of such a unity are reasonable.

Catholic unity demands of those who unite with the Church the same intelligent faith and rational submission demanded of Catholics who actually belong to the Mystical Body of Christ. I might for present purposes and view of the picture of Christianity in this nation reduce these conditions to seven.

First, we must have evidence of belief in the existence of a personal God. This means we believe in a God who is supreme Intelligence and Will and not merely an impersonal absolute, a cosmic force or the whole human race.

Second, the sovereign rights of God must be acknowledged and respected. I refer to the right of God to reveal His truth and His commandments, the right of God to demand worship, not as men choose to give it, but as God dictates, and the right of God to forbid men to tamper with His divine revelation.

Third, the Divinity of Jesus, which He preached and proved, must be accepted without qualification or alteration. This belief must be accepted with all of its consequences to human thought and action because if Christ Jesus is divine all that He said and did is divine and immune from change by merely human minds.

Fourth, divine compulsion rests on the followers of the divine Christ to accept the Church as He organized it, the authority He gave it, the teaching, sacraments and commandments He entrusted to it to preach, administer and enforce in His name for the happiness of mankind.

Fifth, the Primacy and the Infallibility of the Pope, as the Vicar of Christ on earth must be acknowledged

as essential in Christ's plan for His Christianity.

Sixth, loyalty to Christ's teachings demands that one accept the fact that, not even for social peace or religious unity, is the Church empowered to add to or diminish the content of the teachings of Jesus.

These are some basic principles of Catholic belief and life. These are conditions of faith necessary both to maintain and obtain union with the Catholic Church. For some American Christians some of these conditions will be very difficult to meet. For some American Christians all of them are humanly speaking, difficult to meet. The false liberty which most Americans have read into the freedom of thought and the freedom of religion has made the whole problem of religious unity more difficult. It is necessary first for all to recognize that individual human freedom is restricted by both the rights of men and the rights of God. It is necessary furthermore to acknowledge that liberty to be kept free must be kept under control.

The possibility of mass union of American Christian organizations with the Catholic Church is very remote under present conditions. The entrance of additional thousands of American Christians into the Catholic Church is a reality. It will be an expanding phenomenon in days to come. It is the result of our prayers and our apostolic work. It is the result of individual Catholic zeal and example. It is the result of corporate Catholic Action. It is the answer to the Chair of Unity Octave, sponsored by the spiritual sons of Father Paul Francis, the Friars of the Atonement. It is the result of the power of the Divine Christ who still desires that we Christians be one even as He and the Father are one.

What a blessing to our nation would be the union of all American Christians! What a boon to the unity demanded in a representative government of the people, by the people and for the people. What a boost to the moral standards of public and private life. What a lesson to a unity craving world if we could eliminate the scandal of a divided Christianity. What a blow to godless Communistic aggression if it knew it had to face in this nation a united Christianity.

On a rock on a hillside overlooking Jerusalem sat Jesus. He was sad because the people whom He specially loved had not accepted the teachings that would bring them peace and happiness. His chest heaved with sobs. He wept bitter tears.

Jesus loves this nation. Through His Mystical Body, the Catholic Church, He offers to His beloved American people today those same teachings. May the power of those tears of Jesus flow into the minds and the hearts of American Christians to enable them to see clearly and embrace sincerely and intelligently their mother, the Catholic Church.

What Congress May Do About Immigration

N.C.W.C. Bureau of Immigration

SINCE the United States first started deciding about who should be allowed to come into the country and who should be kept out, our immigration, deportation and naturalization laws have been very much of a hodge podge. Everything has been enacted piecemeal and practically every bit of legislation has been in addition to and not in substitution of something else. Not only have we hundreds of enactments but thousands of rules, regulations, policies, Presidential proclamations and instructions to the "field." Many of these are not even published. They just come into being and as frequently are changed. Which has made administering and practicing immigration law a lifetime study, fascinating in the extreme but anything but simple.

More than eleven years ago and after five years of consideration and analysis, Congress passed the Nationality Act of 1940, which was supposed to be the nationality act to end all nationality acts. Since then the Act has been constantly amended. Now Congress is proposing "to repeal all immigration and nationality laws and to enact a completely revised immigration and nationality code."

For this purpose several so-called Omnibus Bills have been introduced, principally by Senator McCarran, Representative Walter and Representative Cellar. Joint hearings were held on Senator McCarran's bill, S. 716, and Representative Walter's companion bill, H.R. 2379, last spring, at which time the Chairman of the Administrative Board of the National Catholic Welfare Conference, submitted a statement, accompanied by a memorandum prepared by the Director of the N.C.W.C. Bureau of Immigration, expressing the point of view of the N.C.W.C. on various proposals of the two bills.

As a result of the hearings, new Omnibus bills have been introduced which contain many of the changes suggested. Among the most notable of these are a provision permitting lower preference and non-preference applicants to be granted quota numbers that are not used by preference groups ahead of them; the reinstatement of a non-quota status for ministers of religion; and the retention of the Board of Immigration Appeals.

The general aim of the Omnibus bills is to substitute selective immigration for the present formula of first come, first served.

To this end it is proposed in the latest McCarran bill (S.2550) to grant up to 50% of each quota to

immigrants whose services are determined by the Attorney General to be needed urgently in the United States because of their high education, technical training, specialized experience, or exceptional ability and to be substantially beneficial prospectively to the national economy, cultural interests, or welfare of the United States.

The next 30% of each quota would be available for parents of citizens of the United States who are at least twenty-one years of age.

The remaining 20% would be available to the spouses or unmarried minor children of legally resident aliens.

Those who have no preference would fall heir to what is left.

The previous McCarran bill gave a fourth preference to the brothers and sisters of American citizens and the sons and daughters of citizens who are not qualified for non-quota visas because they are over 21 or married, but this preference is not granted in the present bill.

The non-quota classes would remain substantially the same except that professors would be eliminated and would have to get in under the first preference and certain employees or former employees of the United States Government abroad would be added.

Of course we would very much like to have some sort of special provision made for the admission of Sisters who are so badly needed in the various Catholic dioceses in this country, to staff hospitals, orphanages, homes for the poor and aged and to serve as domestics in seminaries where lay people cannot be expected to keep the early and late hours that the Sisters so willingly do keep. Oddly enough, it is only low quota countries that seem to have Sisters to spare, but the quotas of these same countries are perpetually exhausted, thus creating quite a problem. Evidently, however, the Sisters, as well as the professors, will, as the proposals now stand, have to ask to be considered under the 50% allotted to those whose services are urgently needed as prospectively beneficial to the welfare of the United States.

An important phase of the bill is that it eliminates sex discrimination. American women would be able to bring in their alien husbands outside the quota, regardless of the date of the marriage, just as American men have been able to bring in their alien wives.

Congress has always feared that the little woman might be taken for a ride by a bold, bad foreigner, whereas a male American, no matter how downy his cheek, could supposedly be trusted to choose a mate wisely. The legally resident alien women would also get a break. They would rate a preference within the quota for their alien husbands, just as resident alien men are now granted a preference for their alien wives.

The new bills would also eliminate race discrimination, which is what we have had since the Immigration Act of 1924 was enacted. We already had, as a matter of fact, the Chinese Exclusion Act, passed in 1882, but the Act of 1924 excluded *all* Orientals, which did not endear us to — among others — the Japanese, whose feelings continued to be excruciatingly hurt, right up to December 7, 1941 and beyond.

During World War II we magnanimously repealed the Chinese Exclusion Act and gave China a yearly quota of 105 and India a quota of 100 because these two countries were fighting on our side. And when the Philippines were granted independence, we bestowed on them at the same time a quota of 100, which was not being overgenerous to the "little brown brothers" who had fought and died beside us.

The rest of the Oriental world continued to be excluded from the United States. We have recently, however, begun to have remorse of conscience and to realize that if we are to continue to call ourselves a democracy we had better remove the verboten sign from all of the various racial groups.

After much discussion and criticism of the half-hearted measures originally proposed, it is now apparently being conceded that the same rule concerning the basis of quotas should apply to an Oriental as applies to an Occidental. Our quota laws have always provided that country of birth establishes the quota under which a person falls. If a Frenchman was born in England he comes under the quota of Great Britain. If a Pole was born in Germany he comes under the German quota. But Chinese or Indians or Filipinos, no matter where they were born, come under the Chinese or the Indian or the Filipino quota, because for Orientals it is race and not country of birth that counts.

The first Omnibus bills, while granting a quota to all Orientals, proposed to continue this discriminatory practice. The latest Omnibus bill does not. It faces up squarely to the fact that country of birth determines the quota under which a person falls, be he a Chinese, a Korean or an Englishman.

The bill is to be commended for proposing to do much toward keeping families united, not only by granting a non-quota or preference status to "spouses" instead of merely to "wives", but also by making certain provision for step-children, legitimated children

and adopted children. It also proposes to permit accompanying spouses and children who would ordinarily be chargeable to an exhausted quota to be charged to the quota of an accompanying spouse or parent, if such quota is still current. In addition, and this would be a particularly commendable and important change, an alien born within any quota area in which neither of his parents had a residence at the time of such alien's birth, may be charged to the quota of either parent. At present we have such ridiculous situations as where the son of an Englishman who can trace his British ancestors back to the Battle of Hastings, has to wait, in spite of the fact that the British quota is wide open, an indeterminate number of years to join his British-born, naturalized, American citizen parents in this country because he happened to be born in China while his parents were temporarily stationed there. It is surely high time for a change of this nature.

Many proposals have recently been made, especially by Representative Celler, that the unused quotas, which were lost during the war years (as each quota, whether used or not, expires at the end of each fiscal year), be allotted to countries whose quotas are exhausted. There is surely nothing illogical about such a proposal. Our-quota laws provide that a specified number of persons from each country may come in each year and if that number had come in during the last few years, as expected, we should presumably have been able to take care of them. But a great howl has gone up. "That", say the howlers, "would be scrapping the National Origins plan, which was put into effect to keep the national make-up of the country the same, or nearly the same as it originally was in the good old days." These viewers - with alarm do not seem to realize that the National Origins plan has already been scrapped by the simple fact that two of the biggest quota countries, Great Britain and Northern Ireland with over 65,000 and the Irish Free State with over 17,000, are not using even a major portion of their quotas at the present time and that Germany, which has the second largest quota, over 25,000, was unable to use hers during the war years, except for the relatively few Germans who were outside of Germany and thus in a position to apply for visas. An overpopulated country such as Italy would find it a Godsend to be able to use the quota numbers lost during the war and we would, in any event, not be getting any more aliens than we bargained for when the Act of 1924 was passed. If we could assimilate that many in 1924 we could presumably assimilate that many now.

Of course, the delightful thing about immigration legislation, both passed and pending, is that anything written about it is apt to become obsolete before it is printed. We can only say, therefore, that as of the present moment, the above seems to be part of the picture.

Youth And the Community

Monsignor Joseph E. Schieder, Ph.D.

The Catholic and the Community

Article VII

EVERYBODY does it, Father. That's just the way it is and there's nothing I can do about it!" With this familiar remark, the young G.I. to whom I had been talking leaned back, lit a cigarette and, as far as he was concerned, ended his story.

The story he had been telling me—that of repeated and excessive drinking by the boy in his outfit—was not a new one for I had heard it many times before from other boys in other places. Nor was his attitude a new one. None of the others "could do anything about it" either.

"Everybody does it." How often have we heard this offered by young people, with a shrug of the shoulders, as an excuse not only for passively accepting the continued existence of a bad situation but, sometimes even worse, for participating in the sin being committed by the group in question.

Social pressure is an undeniable fact, molding and governing almost every aspect of human life. Young people, by nature gregarious, are particularly subject to its influence. While for the most part they do not wish to break the laws of God, at the same time, the desire to be accepted by the "crowd" prevents them from attempting to be different. Being looked upon as a "good Joe" by the others is to the young person a matter of the utmost importance—one which compels him, more often than not perhaps, to accept the morality of the "crowd" whether for good or ill. No amount of formal or informal education and training of the young person toward the living of a Christian life will be of avail unless this pressure of the "crowd" is recognized and taken into consideration as an existing and compelling reality.

In spite of this tendency to associate with the group and the drive for acceptance by the group, young people remain, in a sense, highly individualistic. In other words, it is still pretty much "everyone for himself," for the "crowd" while it has a great deal of natural virtue, is not basically charitable nor do the young people of whom it is composed concern themselves with others out of a sense of Christian love or of personal responsibility arising from membership in the Mystical Body.

Nor do they realize, as yet, the tremendous potential of the "crowd"—the good which could be accom-

plished by means of modifying and directing the pressure which it exerts.

The "crowd," the school, the neighborhood, the parish, the service camp—these natural groups make up the immediate community of young people. It is to this immediate community that they bear the greatest responsibility; for although the priest can and must inspire, *they and they alone* are able to transform it.

The task which remains to be done, therefore, by those who are working with young people is:

1. As far as possible, to work with those who have a natural influence in the "crowd."
2. To guide and assist them in developing a spirituality and formation which is *outgoing*.
3. To help them discover for themselves by observation and discussion the problems which exist in their immediate community and become aware of the contradiction between the existing situation and the Christian ideal.
4. To help them come to a realization that they—*here and now*, as young people—by penetrating and working through existing natural groupings (crowd, school, parish, neighborhood, armed services) can and must act upon and transform their immediate community and the individuals who make it up—creating, as it were, contrary social pressures which are thoroughly Christian.
5. To help them gain a real and dynamic understanding of the Mystical Body of Christ and the life of grace which will serve as the source and springboard for their action. In short, with the grace of God, to build apostles—not only to prepare for a future and dimly distant apostolate but one firmly rooted to action in the immediate temporal community at the present moment.

If the development of an apostolic mentality in young people is to be effective, it must be remembered that formation cannot be considered apart from action. For, as long as this separation remains the case, there will continue to be a lack of integration between religion and life. Rather, formation must come in and through concrete action within and upon the immediate community.

The great importance of the constant guidance, advice and inspiration of the priest in forming young

apostles cannot be overemphasized. At the same time, however, the priest must not become a "director" in the sense that he decides for young people what the problems are and, therefore, what actions should be taken. There is, of course, a constant temptation to do so. It is so, first, because of the inexperience of young people and their resultant tendency to make mistakes and, secondly, because young people have too often become accustomed to having their thinking done and decisions made for them by well-meaning parents and teachers, and, thus, naturally expect this pattern of "paternalism" to be continued in their youth group. It is only by wise guidance and advice, as opposed to direction of the above sort, that responsible, thinking young apostles can be formed. We sell our young people short when we do not recognize their tremendous capacity to exercise initiative and to give of themselves when challenged. What we call apathy or passivity in young people is, more often than not, that satisfaction with mediocrity which flows from the pre-conclusion on our part that they must be "spoon fed," as well as from a lack of the kind of guidance which inspires.

What are some of the ways in which youth groups, particularly those on a parish basis, can carry out their responsibility to the immediate community? Bearing in mind that this responsibility is primarily that of penetration and transformation of the natural groups making up that community, the logical first step seems to be a close examination by the youth groups of all the various aspects of the community's total life, so that the factual knowledge which is basic to effective action can be obtained. This examination cannot, of course, be done all at once. It must proceed step by step. For example, recreation could be considered first. By conscious observation and inquiry over a stated period of time, the young people could uncover the answers to such questions as: What are the recreational facilities available to young people in our immediate community? Are they adequate? Are these facilities utilized? If not, why not? What are the most popular forms of recreation with the young people we know? How many young people we know are going steady? Do our friends go out mostly on single dates, or do they prefer group recreation? Where do they go on dates? etc.

Once the above factual information has been gathered and reported, the group can go on to judge it according to the Christian concept of recreation. Perhaps this judgment will reveal a healthy situation existing in the community. If so, well and good. The group will have gained immensely from its work of observation and judgment. More than likely, however, the judgment will point up some glaring contradictions between the Christian ideal and the existing situation which may be a real revelation to some members of the group, members who had previously been satisfied with the community recreation pattern.

THE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1951-52 series of eight articles, month by month, under the general title, "The Catholic and the Community." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

For your own information.

For stimulating a program of action in your organization.

As texts for discussion clubs, forums, round tables, radio talks.

For informal discussion at home and abroad.

Use the questions at the end as guides for reading and discussion.

Reprints of these articles are available.

The next and certainly the most important step is that of *action*. Are we responsible for bettering this situation? If so, why? What can we do individually and as a group to erase these contradictions? Definite lines of action will certainly present themselves. Perhaps it will be strengthening the CYO recreation program or getting the school to enforce certain regulations governing its dances or contacting parents to help out by encouraging group parties in the home or writing articles for the parish or school paper. Possibly, too, it might involve contacting other general or sectarian youth groups for cooperation.

Regardless of what particular form the action takes, it is evident that several important things will have been accomplished by such a project. The action taken in the community will, of course, be the most obvious achievement. *In addition to this, however, and equally important is the fact that the young people involved in this program will have learned to be alert to what goes on about them; they will have learned to judge situations in the light of Christian principles, and most importantly they will have learned not only that they must transform their own lives to fit the Christian pattern but that it is both necessary and possible for them to act effectively upon those about them.*

The above example of work in the field of recreation is merely one aspect of the total problem with which young people must concern themselves if they are to carry out their responsibility to the community. Action in other areas of young people's lives must follow—problems of work and school, of home life, of the armed services, and so on.

It should be pointed out here that, since Catholic young people do not normally live apart from non-Catholics, Jews, Negroes or the youth of any other race, these other groups are included in the sphere of their present responsibility. In other words, Catholic youth should not be encouraged, in their activities and daily life, to draw themselves apart from others into ghettoized, completely isolated groups. Rather,

they should be urged to associate with other groups and be guided by the priest in how to work with them. It is important for our young people to understand, in this connection, that we win converts with kindness and that a convert apostolate is not just a matter of boasting statistics. Rather, it is based on "share one another's burdens and thus you will fulfill the law of Christ"—thus you build up the Body of Christ.

No discussion on Catholic youth and the community would be complete without a brief word concerning the responsibilities of Catholic young people, not only to their immediate community, but to the community at large—local, national and international. The primary duty of Catholic youth remains that of working within their immediate sphere of influence and competency. It is clear, however, that this work will be fruitful and meaningful only insofar as it is understood in its proper relationship to the total apostolate. In terms of their present responsibilities, therefore, and in preparation for those of the future, it is important that young people become acquainted with national and international affairs such as the United Nations, the Point Four Program, the Universal Declaration of Human Rights. It is important that they study the Papal Encyclicals, particularly those on Social Justice and the Mystical Body, and that they know of such other things as current legislation, trade union movements, housing, employment, health problems, FEPC, etc. It is important too for them to learn about politics, not as a dirty business, but as the noble art in democracy which it should be.

Obviously, a great deal more could be said with regard to young people and the community. I can

think of no better way of saying it, however, than by taking you back to the young G.I. who thought he had ended his story. It was after midnight when we finished our conversation that evening. Our exact words I now recall only dimly. I do know however, that we discussed many of the things which have been mentioned here and that my young friend was amazed to find himself discovering that indeed there was *much* that he and his buddies could and must do to solve the problems in their army camp—which for the moment, is their immediate community. Thus, he found his tale that night to be merely a beginning, a first chapter so to speak, of a story not yet ended.

DISCUSSION QUESTIONS

1. What is the effect of social pressure on the young people of your community?
2. What is the particular task of the priest in working with young people?
3. What is meant by the immediate community of young people?
4. Discuss various ways in which the responsibility of Catholic youth to their immediate community can be carried out.
5. Should Catholic young people be encouraged to associate and cooperate with groups of other beliefs and races? Why?
6. Do young people have a real job to do here and now or is their primary duty that of preparing for a "future apostolate?"
7. Are the youth groups in your own parish and diocese fulfilling their responsibilities to the Community? If not, how can this be better effected?

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BISHOP READY HOST OF FAMILY CONFERENCE

A POSITIVE approach to sound family life will be given emphasis at the forthcoming 20th annual meeting of the National Catholic Conference on Family Life to be held at Columbus, Monday through Wednesday, March 24-26, according to the program that has been prepared for the occasion.

This conference is sponsored annually by the Family Life Bureau of the National Catholic Welfare Conference. Co-operating with the Bureau are the Lay Organizations and Youth Departments.

Bishop Michael J. Ready, D.D., former General Secretary of the National Catholic Welfare Conference, will be host to the convention. He will celebrate the opening Solemn Pontifical Mass at St. Joseph Cathedral, Monday, March 24. Other members of the hierarchy who will participate in the convention are: Archbishop Karl J. Alter of Cincinnati who will preach the sermon at the Pontifical Mass; Archbishop Patrick A. O'Boyle of Washington, Episcopal Chairman of the Social Action Department, N.C.W.C., who will conduct the Family Holy Hour that will conclude the convention at St. Joseph Cathedral; Bishop John K. Mussia of Steubenville, who will preach at the Family Holy Hour; Bishop John J. Wright of Worcester, who will speak on Family Retreats at the general conference session the evening of March 25, and Bishop Bartholome of St. Cloud, who will address the general session the evening of March 24.

Twenty sessions have been provided for by the program.

All are open to the public. All will be held at the Hotel Deshler-Wallack.

The Family Holy Hour will include the recitation of the pledge to Christian Marriage on the part of all participants and the renewal of the marriage vows on the part of all married couples present. A similar service will be held in many churches of the country the same evening.

The religious aspects of family life will be given particular emphasis throughout the Conference, the program theme being a religious one; namely, "The Home, A Church in Miniature." The aim of the Conference is thereby to strengthen the homes of the day against secularist influence. Among specific religious topics are: Blessings for Home and Family; The Office of Sponsors; Making Use of the Church's Official Prayers in the Home; The Family Retreat; The Home, A School of the Religious Virtues; The Vocation of Marriage; Family Participation in a Parish.

Other topics beside those of a strictly religious nature, to which sessions will be devoted, are: Marriage Counseling; Premarital Training; Housing Geared to Family Needs; Parent Education or Child Care and Training in the Home; The Adopted Child; Family Recreational Interests.

Featured speakers at general evening sessions are Mrs. John S. Reilly, president of the National Catholic Conference on Family Life, The Honorable Eugene J. McCarthy, Congressman, Fourth District, Minnesota, and Dr. Waldemar Gurian, noted scholar on Russia.

THIS fatherly exhortation, beloved sons and daughters of Rome, comes to you from Our heart—from Our heart which is troubled on the one hand over the prolongation, without any definitive clarification, of the dangerous situation of the world around us, and on the other, by a far too widespread listlessness which prevents many from undertaking that return to Jesus Christ, the Church, and the Christian way of life, which We have often singled out as the decisive remedy for the universal crisis which is agitating the world. But the confidence that We shall find in you the comfort of understanding as well as determined readiness for action has moved Us to open Our heart to you.

Now you are aware that the dangers at present threatening this generation are much more widespread and grave than pestilence and the convulsions of nature, even though their continuing threat has begun to make the nations almost insensible and apathetic.

Might not this, perhaps, be the most unfortunate symptom of the interminable and undiminished crisis which strikes fear into minds which face reality? Therefore, having had recourse once again to the goodness of God and the mercy of Mary, each one of the faithful and every man of good will must re-examine, with a courage worthy of the great moments of human history, what he can and must do personally as his own contribution to the saving power of God, in order to help a world which is started, as it is today, on the road to ruin.

The persistence of a general condition which, We do not hesitate to say, may explode at any moment, and whose origin is to be sought in the religious lukewarmness of so many, in the low moral tone of public and private life, in systematic efforts to poison simple minds, to which poison is given after their understanding of true liberty has, so to speak, been drugged. All this cannot leave good men motionless where they are listless spectators of an onrushing future.

Even the Holy Year, which brought on a prodigious flowering of Christian life, unfolding first in your midst and then spreading out over the entire world, should not be regarded merely as a brilliant but fleeting meteor, nor as a momentary obligation long since fulfilled. Rather should it be viewed as a first promising step towards the complete restoration of the spirit of the Gospel which, in addition to snatching millions of souls from eternal ruin, is the only thing which can assure the peaceful co-existence and fruitful collaboration of peoples.

Reawakening of the Christian World

Excerpts from the recent (February 10) address by His Holiness, Pope Pius XII, to the Faithful of Rome, calling for a return of the whole world to Christ.

Now is the time, beloved children! Now is the time to take decisive steps and shake off this fatal lethargy!

It is an entire world which must be rebuilt from its foundations, transformed from savage to human, from human to divine, that is to say, according to the heart of God. Millions of men are pleading for a change of course, as they look towards the Church of Christ as to the only strong pilot who, with all due respect for human liberty, can take the lead in so vast an undertaking. Her guidance is asked with explicit words and, even more, through tears which have been shed, through wounds still smarting, while men point to the endless cemeteries which organized and militant hate has spread over the continents.

This reawakening is a duty for everyone without exception—clergy and people, those in authority, families, groups, individuals—along the entire front of the complete renewal of Christian life, along the line of the defense of moral values, in the realization of social justice, in the reconstruction of the Christian order, in such a way that the outward face of the city of Rome, which since the apostolic times has been the center of the Church, may soon shine forth brilliant with holiness and beauty.

Of what use would it be to study the ways of God and of the spirit, if in practice one were to choose the way of perdition and to submit supinely to the god of the flesh? What would it avail to know and to proclaim that God is Our Father and that men are brothers, if every intervention of God in private and public affairs were to be feared? Of what value would be disputation on justice, on charity, on peace, if the will were already resolved for the sacrifice, if the heart were determined to remain in icy solicitude and if none were to dare to be the first to break through the barrier of dividing hate to hasten to

offer a sincere embrace? All this would but render more guilty the sons of light to whom less will be forgiven, if they have loved less.

Let it be very clear, beloved sons, that the root of modern evils and of their baneful consequences is not, as in pre-Christian times or in regions yet pagan, invincible ignorance of the eternal destiny of man and of the principal means of attaining it. Rather is it lethargy of the spirit, weakness of the will, and coldness of the heart.

Men, infected by such contagion, try as if in justification to cloak themselves with the darkness of the past and seek an excuse in errors, both old and new. It is necessary, therefore, to act upon their wills.

There are ardent souls, who anxiously await this call. To their impatient desire point out the vast fields that must be tilled.

Others are fast asleep; they must be awakened. Others are apprehensive; they must be encouraged. Others are confused; they must be guided. All are called to a suitable assignment, to an appropriate service, to a measure of work corresponding to the urgent necessity of defense, of victory, of positive construction.

Thus Rome shall relieve her centuries-old mission of spiritual teacher of peoples, not merely, as it was and is, by reason of the Chair of Truth, which God has established in her midst, but by the example of her people, once again fervent in faith, exemplary in morals, one in the fulfillment of religious and civil duties and, if it please the Lord, prosperous and happy.

We sincerely hope that this mighty awakening, to which We today exhort you, fostered without delay and tenaciously executed according to the pattern marked out, which others can develop in detail, shall be immediately imitated in other dioceses, near and far, so that Our eyes shall see not only cities, but nations, continents, the entire human race return to Christ...

NATIONAL COUNCIL CATHOLIC WOMEN

Call to Convention—Here and There with Catholic Women—With Our Nationals—Good News from Mexico—Report, Legislation Committee

CALL TO THE CONVENTION

GOD's Law: Our Work" is the theme selected by the Board of Directors for the twenty-sixth convention of the National Council of Catholic Women, to be held in Seattle, Washington, September 20-24. In developing this theme the program committee will keep in mind the 1951 Annual Statement of the Bishops of the United States in which they pointed out the parallel between the conditions in the world today and those which prevailed in the Roman Empire 1500 years ago—namely, "barbarism on the outside, refined materialism and moral decay within."

Responsibility of man to God, man to himself, and man to his fellow men will form the three sectional divisions of the workshop convention.

As President of the National Council of Catholic Women I urgently call all affiliated groups to plan now to be represented at this national convention. We were told by our Holy Father, on the occasion of the World Congress of the Lay Apostolate, that all of humanity today is called upon to assume responsibilities never known in the past, and that we cannot solve the problems of the day by negative attitudes. There must be *active* participation on the part of lay apostles who will assume their responsibilities in the

fullest, and who are conscious of their double vocation as Christians and as humans. They must "transform the environment of their lives to the demands of the Gospel."

The national convention of the N.C.C.W. is planned to rekindle or to reinforce the desire for humble and persevering service. The need for more knowledge of the mechanics of organization cannot be underestimated but the greater need for knowledge of the apostolic and missionary responsibilities of a Christian must be realized. The coming together of our leaders and potential leaders from all sections of the country for a more thorough understanding of the work they have been called to do for the "extension of the reign of God" and for inspiration to more intensively live their Christianity is the true purpose of the convention.

His Excellency, Most Reverend Thomas A. Connolly, with the women of the Seattle Archdiocese, has most cordially invited the N.C.C.W. to visit the Northwest. A special tour has been planned for the convenience and pleasure of all the delegates so as to make possible representation from each of the 6,897 organizations now affiliated with N.C.C.W.

—Ruth E. Bennett.

HERE AND THERE WITH CATHOLIC WOMEN

• • THE N.C.C.W. President, Mrs. Gerald B. Bennett, the Second Vice-President, Mrs. L. L. Roerkohl, and the Executive Secretary, Miss Margaret Mealey, will represent the National Council of Catholic Women at the congress of the World Union of Catholic Women's Organizations to be held in Rome, April 21-26. Mrs. Bennett will address the gathering on the subject, "Contemporary Human Distress: Obstacle to Peace."

• • Mrs. Henry Mannix, former president of N.C.C.W. and currently vice-president for the Americas of the World Union of Catholic Women's Organizations, has been reappointed by President Truman to a three-year term on the board of directors of the United Service Organization (USO). Mrs. Mannix has served for many years as a member of the executive committee of the National Catholic Community Service.

• • A recent article in the *Denver Post* tells of the tireless work in church and community of Mrs. Thomas G. Garrison, past president of N.C.C.W. Among

her other present activities Mrs. Garrison is county chairman of the Crusade for Freedom.

• • Mrs. Frank R. Traznik, national chairman of the N.C.C.W. Committee on Home and School Associations, was awarded a citation for outstanding service in the field of human relations during 1951 by the Milwaukee Council of B'nai B'rith. In addition to her Council activities Mrs. Traznik is president of the Milwaukee County Radio-TV Council, member of the women's committee of the National Conference of Christians and Jews, and member of the state advisory committee of the Crusade for Freedom.

• • At the recent meeting of the National Executive Committee of the Girl Scouts of America, Miss Kathryn McCarthy, N.C.C.W. Youth Committee national chairman, was appointed a member of the Catholic Advisory Committee of the Girl Scouts for the ensuing two years.

• • Mrs. James P. Flynn, Jr., national chairman, N.C.C.W. Committee on Legislation, has been invited

by the Welfare Federation of Cleveland to serve on their Legislation Committee, the only woman selected.

• • The National Chairman of the N.C.C.W. Committee on Spiritual Development, Mrs. Richard Gormley, participated in a radio program, "Threshold of Serenity," broadcast over Station WMTR, January 13. The topic of the broadcast was "Pray and Work."

• • The National Vice-Chairman of the Spiritual Development Committee, Mrs. Elmer Loritz, was also a radio speaker on "Spiritualizing the Christmas Season" on the Catholic Church Hour weekly broadcast sponsored by the Rochester D.C.C.W. on Station WRNY.

• • Mlle. M. de Rostu, vice-president of the World Union of Catholic Women's Organizations, received with Jean Le Cour Grandmaison, president of the International Federation of Catholic Men, at a reception given by the French Welcoming Committee for Catholic International Organizations for ambassadors and delegates representing their countries at the United Nations General Assembly in Paris. Miss Hester Kibbe, representing the National Council of Catholic Women, Miss Dorothy Willmann of the Sodality of Our Lady, and Miss Catherine Schaefer, representing the National Catholic Welfare Conference, were among the guests.

• • While in Paris for the meeting of the UN General Assembly, Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for UN affairs, went to London to address a meeting of the National Board of Catholic Women. A reception in her honor enabled Miss Schaefer to meet Catholic women leaders from many parts of Britain who had come to London for the occasion. An outstanding guest there was Mrs. Mine Tanaka, wife of the Japanese Chief Justice, who was in England with a national delegation to study social conditions. Mrs. Tanaka is a committee member of Japan's Catholic women's organization, Morning Star Association. Miss Schaefer, the N.C.W.C. observer at the UN, also represents there the World Union of Catholic Women's Organizations. She is consultant to the N.C.C.W. Committee on International Relations.

• • In observance of Catholic Press Month the St. Louis Archdiocesan Councils of Catholic Men and Women held a special conference "Who Makes Up Your Mind?" to promote good reading. The conference was planned with group meetings to cover a wide variety of related topics, audience participation, and a book, magazine, and pamphlet display.

• • During 1951 the Chicago A.C.C.W., through its affiliated parish and club organizations, was able to send to the missionaries 151,233 compresses, 29,615 rolled bandages, 7,569 bed shirts, 445 priests' shirts, 281 wash cloths, 44 boxes of medicines, 140 handkerchiefs, 242 bed sheets, 1,324 miscellaneous articles in addition to one layette, one box of soap, equipment

for one patient, 17 tubercular cups, \$320 in cash, and 43 medical mission kits each valued at \$30.

• • A joint study conference to consider two current community problems—housing and employment practices—was sponsored by the Detroit Archdiocesan Council of Catholic Women, the Detroit Council of Church Women, and the Greater Detroit B'nai B'rith Women's Council. The purpose of the conference was to stimulate interest of the women of the metropolitan Detroit area in community problems with a view to steps being taken toward their understanding and solution. The planning committee was composed of the presidents and social action chairman of the three sponsoring groups.

• • The Portland A.C.C.W. observed the 27th anniversary of its formation with a birthday tea held in the cathedral hall where the first council meeting was held in 1924. The Council now includes about 100 organizations with a combined membership of 6000.

• • Mrs. Lawrence Weider, Mother Circles' chairman, Rochester D.C.C.W., has disposed of 35,000 copies of the pamphlet "Blessings Before and After Childbirth." Publication plans include an additional 10,000 copies.

• • A recent visitor to N.C.C.W. headquarters from Spain was Senorita Maria Teresa Espinosa, member of the board of Catholic Action for Youth. Senor-

Enjoy Alaska and Father Hubbard!



This message is about two travel booklets, free to readers of Catholic Action: (1) The Convention Itinerary folder, "National Council of Catholic Women." (2) "Alaska—with Father Hubbard."

The first folder has been published especially for those planning to attend the convention in Seattle, Sept. 20-24, 1952. The trip is so attractive that many additional people should go; even husbands can fish for salmon, play golf, sightsee and otherwise amuse themselves, while wives attend Council. This is a convention trip, plus Vacation.

The Father Hubbard folder is for those desiring an August vacation. Father Hubbard is a delightful, charming companion, a celebrated geologist, the explorer, a beloved teacher at Santa Clara University. Because of his devotion to Alaska, he donates some of his vacation time occasionally to take appreciative people to Alaska. Would you care to go with him?

You are cordially invited to write for either, or both of the folders. Please address:

MISS MARGARET MEALEY,
CONVENTION TOUR
NCCW, 1312 Massachusetts Avenue,
Washington 5, D. C.

ita Espinosa said that eight publications are issued by the Youth Catholic Action section, for workers, students, university students, servants, children 6-12, youth 12-17, and one for general use.

• • Through its Committee on Cooperating with the Confraternity of Christian Doctrine, the Savannah-Atlanta D.C.C.W. sponsors the Apostolate of the Prayer Card. Committee members make available a daily prayer card to assist well-meaning non-Catholics to die a happy death or to lead them to the true Faith.

• • The Toledo D.C.C.W. is putting on an intensified "Children in Need" campaign for 1952. Among the suggestions is: "Pass the hat at meetings and ask every woman to contribute the pennies in her purse. Use these pennies to buy remnant yard goods. Form a sewing group to make garments from these remnants. Even the shut-ins may be able to participate in this phase of the work."

• • Through cheerful cooperation the Natchez D.C.C.W., a minority group in the community, has made itself accepted, not just tolerated. A past president of the D.C.C.W. is a member of the Women's Cabinet of Mississippi, a consulting legislative board. The present treasurer is a member of the operating board of USO. Another member has been appointed to the rent control board, the only woman on the board. The Natchez Diocese is a critical defense area. The Diocesan Council President, Mrs. J. W. Mitchel, recently received a citation from the Secretary of the Treasury for outstanding work in the defense bond drive for the southern area.

• • For a number of years past the Rochester Deanery Council of Catholic Women has sponsored a continuous rosary in observance of the Feast of Our Lady of Good Council, April 26. Starting early in the morning, the rosary is recited continuously during the day, and closes with the Rosary for Peace radio program at ten in the evening.

• • The San Francisco County Council of Catholic Women has embarked on a new cultural venture—the presentation of an Hour of Music which will not only bring enjoyment to a large audience but give talented young artists of the region a hearing. Proceeds from the concert and tea will be used for the activities of the council.

• • The Middle Tennessee Deanery Council of the Nashville D.C.C.W. sponsored a one-day Family Life Conference to help restore the family to Christ. Sessions were held on "The Family," "The Child," and "The Happy Home" and awards presented to three "Mothers of the Year" by Most Rev. William L. Adrian, Bishop of Nashville.

• • Members of the visiting committee of St. Peter's Parish Council of the Lafayette, La., D.C.C.W. have made approximately 4,000 visits to the homes of newly baptized infants and converts since the committee was formed three years ago. Inexpensive but appropriate gifts are taken and the baptismal record carefully checked. The 34 women of the committee make five home visits the first year after a baby's baptism.

WITH OUR NATIONALS

Christ Child Society . . . The biennial convention of the Christ Child Society will be held in Washington, D.C., May 11-13, with headquarters at the Shoreham Hotel. The theme of the meeting will be "The Child: Citizen of Two Worlds." The convention will open with Pontifical Mass celebrated by Most Rev. Patrick A. O'Boyle, Archbishop of Washington. Mrs. John Hopkins, of Omaha, Nebr., president, will preside and Miss Mary Merrick, foundress of the Society, will be present.

First Catholic Ladies Slovak Union . . . A Solemn Requiem Mass was offered by Most Rev. Emmet M. Walsh, Coadjutor Bishop of Youngstown, for Rt. Rev. Msgr. Stephen G. Kocis, spiritual director of the First Catholic Ladies Slovak Union from 1932 to 1938 and later honorary national chaplain of the Union. Most Rev. James A. McFadden, Bishop of Youngstown, presided at the Mass.

Kappa Gamma Pi . . . Mrs. Edwin G. Eigel, of St. Louis, president of Kappa Gamma Pi, visited Catholic colleges in Washington, Baltimore, Emmitsburg, Md., and Philadelphia during the early part of February. Listening Post, national committee of Kappa Gamma

Pi, referred to the TV statement of the N.C.C.W. Board of Directors in its bi-monthly release to chapters of Kappa throughout the country. New York and Los Angeles chapters have been active in studying standards for judging radio and TV shows. Recently the New York chapter was told by William A. Coleman, faculty consultant for television at Fordham University, that women are more needed now than ever in television programming and production.

National Council of Catholic Nurses . . . The sixth biennial convention of the N.C.C.N. will be held in Cleveland, Ohio, May 1-4. The theme, an adaption of the title of the 1950 Bishops' statement, will be "The Nurse: Citizen of Two Worlds." This will be developed by Most Rev. Michael J. Ready, Bishop of Columbus, at the opening general session. Most Rev. Edward F. Hoban, host to the convention, will celebrate the Pontifical Mass. Most Rev. Richard J. Cushing, Archbishop of Boston and episcopal chairman, Lay Organizations Department, N.C.W.C., and Most Rev. William A. O'Connor, Bishop of Springfield-in-Illinois and episcopal director of the Bureau of Health and Hospitals, N.C.W.C., will also participate in the convention.

GOOD NEWS FROM MEXICO

MRS. FRANK M. ERICKSON, chairman of the N.C.C.W. Committee on Inter-American Relations, spent the Christmas season in Mexico. She returned bringing news that will be encouraging to many who followed the persecution of the Church in Mexico during the 1920's.

The Shrine of Our Lady of Guadalupe is one of the most famous in Mexico. It has significance not only for Mexicans but for all Latin Americans because Our Lady of Guadalupe is patroness of all Latin America. By an act of the Mexican Congress of January 6, 1943, the name of the town, Villa de Guadalupe Hidalgo, where the Basilica of Our Lady of Guadalupe is located, was changed to Villa Gustavo A. Madero, to honor a patriot of the turn of the century. Immediately a storm of protest arose. In September, 1943, a petition signed by millions of indignant citizens, including Señor Madero's widow, requesting the restoration of the original name, was presented to the Mexican government. The petition was ignored for years. However, in February, 1950, the House of Representatives passed a favorable resolution. Then in December, 1951, by an absolute majority of the Senators, the Mexican Congress finally complied with the wishes of the people. A solemn Mass of thanksgiving, a great pilgrimage to the Basilica, and a copy of the respective bill laid at the feet of Our Lady marked the celebration of this joyous event.

Religious schools, religious festivals, even religious art suffered during the persecutions.

Article 3 of the Constitution of the Mexican Republic, adopted in 1917, prohibited ministers of worship, religious corporations or any other organizations in any way linked to a religious creed, from maintaining primary, high or vocational schools. All primary education was to be under the State; private primary schools could exist, but only by permission of the State. The education in both public and private primary schools was to be secular. In 1934, the leftists amended this Article to provide that the education should be socialistic. In 1945, the then President Manuel Avila Camacho substituted for the leftist amendment of 1934 an amendment of his own which tempered the Article with the following provision: The education to be imparted by the State will tend to harmoniously develop all the faculties of a human being and will encourage in him love for country and consciousness of international solidarity.

However, the Camacho amendment did not touch upon the fundamental question of freedom of education in Article 3, leaving standing the provision preventing "ministers of worship," "religious corporations" or affiliated organizations from maintaining schools. Any such private school must still obtain permission from the government, and may be closed without appeal. Parents' groups and Mexican Catholic Action have been vigorously protesting this section of Article 3, asking its repeal.

For the first time in over a hundred years, a Catholic university is being founded in Mexico. The Universidad de la America Espanola, to be inaugurated in March, will be headed by the Rev. Felix Restrepo, S.J., of Bogota, Colombia.

In the meantime, various Catholic groups have been supporting university-type institutions, providing faculties in theology, philosophy, journalism, literature and pedagogy. Under the auspices of Mexican Catholic Action, La Escuela de Periodismo, founded three years ago, has graduated its first class of fifteen young men and women trained in journalism.

Through the efforts of Mexican Catholic Action, the Mexican Christmas celebration, the posadas, is being returned to its traditional religious, family character.

Native talent has been utilized by Mexican Catholic Action in its campaign to reintroduce Christmas cards that are both Christian and Mexican in spirit. With the cooperation of three artists, Rev. Manuel Ponce, the poet, Bernal Jimenez, the composer, and Rangel Hidalgo, the artist, Mexican Catholic Action printed Christmas cards which are gems of artistic expression. Each card carries a Christmas carol by Father Ponce, with musical accompaniment by Jimenez, and exquisitely illustrated by Hidalgo. The purpose of Mexican Catholic Action in producing its own cards was to counteract the flood of imported Christmas cards which had become the vogue and which had neither religious significance nor national flavor. So successful was the enterprise that the supply was quickly exhausted and the cards are now considered collectors' items.

REPORT—LEGISLATION COMMITTEE

The N.C.C.W. Committee on Legislation observed its first birthday at the recent meeting of the Board of Directors. In reporting the accomplishments of the year, the National Chairman, Mrs. James P. Flynn, Jr., said that "the object of the Committee has been to extend through the dioceses and parishes the Catholic thought in legislative matters to the end that civil law may be in harmony with divine moral law. . . .

"Sixty-seven diocesan councils and two affiliated national organization committees are now functioning. The purpose of all these committees is to inform and educate Catholic women of the United States with regard to the problems confronting society and various proposals aimed at the solution of these problems, so that they may make known to the legislative branches of our government their opinions before any of these proposals become law. . . . The paramount need is the appointment of many more Legislative chairmen upon the diocesan, deanery and parish levels to bring into being as an active force a well informed, active group of Catholic women, who will do their utmost in state, city, or village to break down the wall of prejudice and bigotry and inform their neighbors and friends upon the why and wherefore of the Catholic viewpoint upon the issues of the day."

NATIONAL COUNCIL CATHOLIC MEN

Good News from the Ports—Laymen's Retreat Houses—Spokane D.C.C.M. Reorganizes—Brooklyn Diocesan Union—Radio Schedule

GOOD NEWS FROM THE PORTS

REV. THOMAS A. McDONOUGH, C.S.S.R.

Secretary National Conference of the Apostleship of the Sea

THREE is good news for men in the merchant marine today. Good news too for men on the land. Our own Catholic world-wide movement for the Kingdom of God on the high seas is on the march. It's the same old sea apostolate you have read about on the Sea of Galilee and on its water-fronts but today it is seen in operation from Aden to Zanzibar working in an organized fashion under the name of the Apostleship of the Sea, or, as they call it in Latin, *Apostolatus Maris*.

Its objectives are to foster Christianity among two million seafarers of the world, and Christianize the environments that can make or ruin the bodies and souls of men who go down to the sea in ships.

Seamen themselves are key men in the Apostleship of the Sea. Away from parish church and its ministry of grace for most of the year, most without pastor or Bishop of their own, theirs is the task of sustaining the life of Christ in their souls out on the oceans and in strange ports. Like the Apostles of old, some have cried "Lord, save us, we perish." (Matt. 8:25) In 1922 when the Apostleship of the Sea was launched in a port of Scotland, "the spirit of God moved over the waters." (Genesis 1:2)

The Apostleship of the Sea partly as a movement and partly as an organization began to spread over the seas and into the ports. Today it numbers over three hundred service centers for seamen around the world. It has inspired the founding and conducting of sixty-seven Catholic seamen's clubs in busy salt water ports, and in hundreds of resourceful ways directs the fascinating lives of seagoing Catholics so that the prayers of the Pontiffs will be realized and seamen will be apostles of seamen and Christ shall reign in the world of ships and the souls who man them.

These Catholic seamen's clubs are 'booster stations' of the Faith on a spiritual lifeline of teamwork from port to port and man to man out on the ships. Eleven of them are in the United States: at New York, Brooklyn; Newport News, Virginia; Mobile, Alabama; New

Orleans, Louisiana; Corpus Christi, Texas; at San Pedro, Wilmington, and San Francisco in California; Portland in Oregon and at Seattle, Washington. At Philadelphia Mass is offered each Sunday for seamen at two shipside chapels right on the wharves. In other ports Catholic Maritime Action develops new methods and enterprises from day to day.

Our National Headquarters for the Apostleship of the Sea in the United States is at New Orleans under the leadership of His Excellency, the Most Rev. L. Abel Caillouet, Auxiliary Bishop of New Orleans, its episcopal moderator. The International Council of the Apostleship of the Sea has since 1946 been placed by the Holy See under the noble direction of the Sacred Consistorial Congregation in Rome.

No wonder merchant seamen today have great good will for the Church and want to be told what to do to help the cause. No wonder old time shipping men are paying new attention to the things that are happening on the waterfront. Here are some of the things they are noticing: lay groups backing up the Bishops' efforts to strengthen the Apostleship of the Sea; Catholic Maritime Clubs serving with safe and decent homes for seamen away from home; ship visiting programs; excellent libraries being carried to ships; hostesses bringing the culture and Faith of the Catholic life into the seamen's world through entertainments at the clubs; port chaplains affording Catholic contact and constant counseling to seamen from all the world; campaigns of prayer at sea and ashore; study, research, and action in cooperation with seamen, and—all of this under the guidance of Mary, the Mother of God, the Star of the Sea. No wonder the Apostleship of the Sea is good news everywhere.

The seafarer is not alone. Each seaman is part of a team with the Church ashore. And the global network that inspires, directs, and challenges men to a new life in Christ over the seas and in the ports is our own official Catholic world-wide organization for seamen, The Apostleship of the Sea.

LAYMEN'S RETREAT HOUSES

The National Catholic Laymen's Retreat Conference has published a revised list of retreat houses for men in the U. S. Included in the list are 58 per-

manent houses; 74 seasonal houses, 18 unclassified houses, making a total of 150 retreat houses for men throughout the country. The list is arranged by states,

all being represented except Delaware, Georgia, Idaho, Nevada, North Dakota and Tennessee.

Only one retreat house is listed for Arizona, Arkansas, Florida, Montana, Nebraska, New Mexico, North Carolina, Oklahoma, South Carolina, Utah, Vermont, West Virginia and Wyoming. New York State leads with the largest number of retreat houses, 14. Rhode Island, the smallest State, has 3; Texas, the largest, has 4.

SPOKANE D.C.C.M. REORGANIZES

The Spokane, Washington, Diocesan Council of Catholic Men will be reorganized this year, according to a statement by Paul F. Schiffner, elected president at the October, 1951, convention.

"We are going to build a grass-roots organization," Mr. Schiffner said, "and we have turned to the Holy Name Societies in the parishes of the diocese to assist us.

"The Holy Name Society, a long-established organization, has the lay apostolate for its secondary purpose, and will make an ideal vehicle for Catholic Action by men in the parishes," he explained.

Holy Name units are already functioning in many parishes, and Bishop Charles D. White recently made a request of all pastors to establish the society in parishes where it is not now active.

The Holy Name Society in each parish of the Diocese of Spokane will henceforth be called the "Parish Council-Holy Name Society," according to V. Rev. John J. Callanan, diocesan director of the Society. He explained that, according to the new plan for Catholic Action in the diocese, the society in each parish becomes the Parish Council of Catholic Men.

Under the former plan the parish C.C.M. was made up of representatives from each of the men's societies in the parish. But this pattern did not work after several years of trial, and the D.C.C.M. was weak because the parish units were not vigorous enough to support it.

The Parish Council-Holy Name Society will coordinate the activities of other men's organizations in the parishes whenever Catholic Action is called for.

"The job of the Diocesan Council of Catholic Men is to carry on Catholic Action," declared president Schiffner, "and Catholic Action if it is genuine, must be apostolic work done by laymen—organized to do it. An effective diocesan organization must reach into the parishes, because that is where laymen live and practice their faith."

In his statement, Mr. Schiffner also said:

"The first step we are urging each parish to take is the organization of the Holy Name Society in the year 1952. Many units elect new officers in January according to their present policy. We are appealing to all parishes to elect officers on or near the second Monday of January every year, beginning in 1952. All 1952 officers should hold their positions until that election.

"The reason for the uniform election date is that each parish president will be asked to serve as delegate to the District Council of Catholic Men. Each of the four districts in the diocese comprise about one quarter of the diocesan territory, and each district holds a simultaneous convention of its District Councils of Catholic Men and Women in the spring of the year.

The Spokane D.C.C.M. is one of the oldest on the lists of N.C.C.M. having been organized in 1934.

BROOKLYN DIOCESAN UNION

The Brooklyn Diocesan Union of the Holy Name Society, which affiliated with N.C.C.M. on January 1, has announced the election of James A. Rhatigan as president, succeeding James L. Hanrahan. The Brooklyn Union is the oldest and largest organization of its kind in the country, according to the announcement.

Mr. Hanrahan has been named as the first Diocesan Union delegate to the National Council of Catholic Men. Rt. Rev. Msgr. Francis P. Connelly, V.F., is diocesan director of the Holy Name Society.

One of the outstanding activities of the Brooklyn organization is its Public Relations Committee, presently under the chairmanship of Domestic Relations Court Justice J. Walter McClancy. The Committee, established many years ago, studies and reports on public matters which have a bearing on Catholic interests. At present the committee is interested in the "Released Time" and "Bible Reading" school cases now before the Supreme Court of the United States.

RADIO SCHEDULE

Catholic Hour—Bishop Fulton J. Sheen, Auxiliary of New York, continues his 23rd annual series on the Catholic Hour (NBC Sundays, 2:00 p.m., EST) presenting "The Life of Christ." Music for March and April, during Bishop Sheen's series, will be presented by the Paulist Choir of New York under the direction of Father Joseph R. Foley, C.S.P.

The Christian in Action—(ABC Sundays 11:30 a.m. EST) for March will feature Father Leo C. Byrne, director of the Family Life Bureau for the Archdiocese of St. Louis and pastor of the Church of the Immaculata. The general theme of the programs will be "Family Life." The series will conclude March 23 with a program direct from the Family Life Conference in Columbus, Ohio.

Faith in Our Time (Mutual, Thursdays, 12:45-1:00 p.m. EST) will continue its weekly inspirational programs with Father E. J. O'Brien, pastor of the Church of the Little Flower, Glen Echo, Md., as speaker.

Frederick Lawton, director of the Budget and prominent Catholic layman, on February 19 spoke on the Tuesday series of Mutual's "Faith In Our Time." In this series prominent men tell what faith means in their daily living. Mr. Lawton was presented through the cooperation of N.C.C.M.

Month by Month with the N. C. W. C.

Four Changes in the U.S. Hierarchy Take Place in Recent Weeks

The following episcopal appointments by the Holy Father have been announced in late January and February from the Apostolic Delegation in Washington:

The Most Rev. Thomas K. Gorman, Bishop of Reno, Nevada, since 1931, has been named Titular Bishop of Rhasus and Coadjutor with the right of succession to the Most Rev. Joseph P. Lynch, Bishop of Dallas, Texas.

The Most Rev. Joseph A. Burke, formerly Auxiliary to the Bishop of Buffalo, has been named Bishop of Buffalo.

Msgr. Joseph McShea, secretary at the Apostolic Delegation in Washington, D.C., has been named Titular Bishop of Mina and Auxiliary to the Most Rev. John F. O'Hara, C.S.C., Archbishop of Philadelphia.

Msgr. Lambert A. Hoch, chancellor of the Diocese of Sioux Falls, South Dakota, has been named Bishop of Bismarck, North Dakota.

Bishop Gorman was the first bishop of the Diocese of Reno. He was born in Pasadena, California, in 1892 and studied there and in Baltimore, Md. He was ordained in Fall River, Mass., in 1917 and then continued his studies at the Catholic University of America and the University of Louvain, Belgium. He is at present a member of the Administrative Board of the National Catholic Welfare Conference and chairman of the N.C.W.C. Press Department. From 1941 to 1951 His Excellency served as Assistant Episcopal Chairman of the N.C.W.C. Press Department.

Bishop Burke has been Titular Bishop of Vita and Auxiliary of Buffalo since 1943, serving both the late Bishop Duffy and the Most Reverend John F. O'Hara, C.S.C., now Archbishop of Philadelphia. He is a former Army Chaplain of World War I.

Bishop Burke was born in Buffalo in 1886 and ordained there in 1912, but part of his studying was in Innsbruck, Austria. Besides his chaplain service, he has done pastoral work in the Buffalo Diocese, and served as vicar general and in other diocesan offices.

Bishop-elect McShea is returning as Bishop to the archdiocese for which he was ordained and of which he is a

priest. He was born in Lattimer, Penn. (Diocese of Scranton.) His education includes study for several years in the Pontifical Roman Seminary in the Eternal City. He was ordained in Rome, in the chapel of the Pontifical Roman Seminary, December 6, 1931. He taught at St. Charles Seminary, Overbrook, from September, 1932, to February, 1935; served as a minuteman in the Sacred Oriental Congregation in Vatican City from March, 1935, to September 1938; and has been Secretary of the Apostolic Delegation in Washington, D.C., since September, 1938. He was named a Private Chamberlain with the title of Very Reverend Monsignor in 1938, and was named a Domestic Prelate, with the title of Right Reverend Monsignor in 1948.

Bishop-elect Hoch becomes the third Bishop of the 41-year-old Diocese of Bismarck, succeeding the late Bishop Vincent J. Ryan. Born at Elkton, S.D., February 6, 1903, he attended Creighton University in Omaha and St. Paul Seminary, St. Paul, Minn. He was ordained in Sioux Falls in 1928. Since ordination His Excellency has been teacher, pastor and chancellor.

Sincere congratulations are extended to each of the above-named—Bishops Gorman, Burke, McShea and Hoch.

"Vision"—New Magazine Of Catholic Youth

In February, 1952, the National Council of Catholic Youth, organized last October, initiated *Vision*, a new monthly magazine in the field of Catholic youth. According to Monsignor Joseph E. Schieder, Ph. D., director of the Youth Department, N.C.W.C., and of the Council, *Vision* "is meant for YOUlt—whether you be old, young or in-between—as long as you are interested in young people, their problems and their task in the redemptive mission of the Church and in the establishment of a peaceful Christian world order." The new publication, which will be issued each month with the exception of July and August, will concern itself with all matters directly or indirectly affecting young people, their problems and aspirations. Its principal audience is expected to be Catholic young people from 17 to 25, both students and those in the working world.

CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

—from the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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